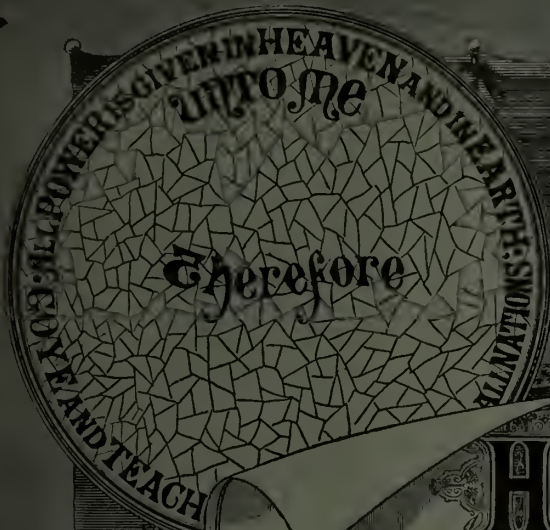


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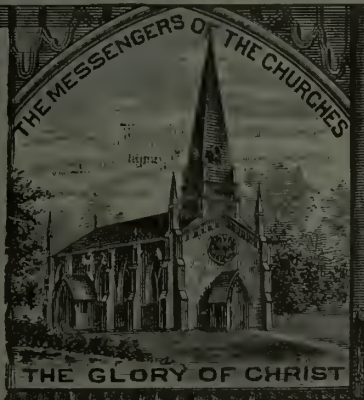


NOVEMBER, 1894.

HERALD OF MISSION DEWS

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No. 11.

R. M. Sommerville, EDITOR
NEW YORK.

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THE COVENANTER PUBLISHING CO.,

37 Federal St., Allegheny, Pa.



PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

November,

1894.

OUR VIEWS OF MISSION WORK.

A CALL TO FOREIGN MISSIONARY WORK. *

What constitutes a call to foreign missionary work?

First. A Divine impulse to go, in view of the condition of the heathen.

Second. Confirmatory evidence of suitable qualifications and opportunities.

The Divine impulse may be a strong impression of duty given directly by God, and not analyzable in consciousness; it may be given while realizing a deep sense of God's compassion, and vividly apprehending the facts concerning the degradation of the heathen.

Meditation may lead to a burning desire to go to their rescue; a passion for Missions may so possess the soul that there can be no rest from the conviction that God commands, "Go ye" into the world; if this feeling becomes stronger when in the most devotional moods, and if, while meditating upon the Word of God, it becomes in the heart a message of salvation to those in benighted lands, we should at once conclude that the impulse is from above and should be obeyed.

* This paper was read at the First Convention of the Inter-Seminary Missionary Alliance, by F. L. Neeld, of the Drew Theological Seminary, and is reprinted in our columns because this question of a personal call to missionary work evidently needs to be emphasized in the Reformed Presbyterian Church to-day.

In addition to the above internal convictions, there may be external providences to indicate the line of duty. The importance of the work, the obstacles in the way, and the sacrifice involved, often give rise to a desire for some further revelation of God's will other than the subjective feeling, but in our day the facts do not warrant our expectation of miraculous signs. Paul was called to the apostleship by a miraculous voice; but God called Paul to the special work of extending the offer of salvation to the Gentiles. There had been express teaching which had hitherto limited it to the Jews, so that in changing the dispensation there was need of special communication. Paul was to proclaim the demolition of the middle wall of partition, which consisted of Divine ordinances. To us there is no such barrier; the field is the world, and we are not only free, but obligated to go where the dictates of a sanctified conscience impel us; and, as far as the plan of salvation is concerned, we have no doubt but that it embraces in its provisions all men in all lands.

If a man or woman to-day feels this internal conviction strongly, he or she should accept every favoring circumstance as a Divine drawing, and, instead of seeking another work, should gladly say, "Thy will be done." If, after a careful analysis of one's own adaptabilities and qualifications,

they should be found suited to a specific work—such as preaching, teaching, writing, translating, organizing churches—this would be an additional motive for immediate submission to the impression. Timid persons have frequently doubted their own suitability; in this case it is best to take the advice of some person of good judgment and godly life. The churches have wisely appointed secretaries and agents to assist with such advice.

In an article not long since, a minister advised young men not to enter the ministry if their conscience would possibly excuse them. Is not such teaching to be condemned as repressive of the free course of the Gospel? We should not seek to stifle conscience; our hearts and consciences are not tender enough. The true attitude of the Christian is that of obedient expectation, ready to respond to the good impulse.

Some have cautioned against committing the mistake of going unsent. Carefulness with regard to the tender relations with our Saviour is indeed becoming in us; we should never be heedless of our sacred relation, but a conscience, sanctified and enlightened by the Holy Spirit, is our highest guide to duty, and should be followed without wavering. When the Church assumes the responsibility of the expense of sending men, she reserves the right to exercise her own sanctified judgment as to their qualifications, and the final determination should be when there is a concurrence of the judgment of the Church with the conscience of the individual.

In illustration of the views stated, we may cite a few passages from the experience of men and women whom God and the Church have found worthy.

Mrs. Keith, a faithful missionary to

China, says: "Not that I am at present what I could wish, or what may be needed or desirable to the full extent (and the same might be affirmed of any one who proposes to take up missionary work), but the peculiar training to which Providence has subjected me, as well as some natural characteristics of mine, do, I firmly believe, direct me to missionary work. And I say this after long, repeated and careful consideration."

The sainted Judson says: "It was during a solitary walk in the woods behind the college, while meditating and praying on the subject, and feeling half inclined to give it up, that the command of Christ, 'Go into all the world, and preach the Gospel to every creature,' was presented to my mind with such clearness and power that I came to a full decision, and though great difficulties appeared in my way, I resolved to obey the command at all events."

The Rev. Gordon Hall, when a young man, felt such a passion for Missions, that when a large and attractive church was offered him, declined, saying firmly: "No, I must not settle in any parish in Christendom; others will be left whose health or pre-engagements require them to stay at home; but I can sleep on the ground, and endure hunger and hardships. God calls me to the heathen. Woe to me if I preach not the Gospel to the heathen."

That sacrificing herald of the cross, Rev. George Boardman, felt his bosom swell with enthusiasm for the work when he heard of the death of the devoted Colman. "A soldier has fallen! To the field! To the field!" was the spirit-stirring call which sounded in his ear until he dared not disobey.

Mrs. Sarah B. Judson heard the same

voice from India, and her young heart throbbed to go to the rescue; and though she was a delicate female, raised amidst the refinements of an affectionate home circle, gave herself enthusiastically to the work.

Carey, Marshman and Ward's convictions were so deep-rooted that no opposition could discourage their efforts.

Such men as Nott, Newell, Mills, Rice and Richards, when considering the matter of going, felt the overwhelming importance and awful solemnity of the obligation upon them, so that they could not remain at home.

What are we to learn from these experiences?

First. Their call consisted in a feeling of solemn obligation to go personally to the needy fields.

Second. That they formed their resolution to go independent of the church aid if need be.

Third. That women of refinement and culture are called to this work to-day as much as in the days of Priscilla and Phebe.

These experiences are from men and women who wrought at the beginning of the modern awakening on Missions; the aspect of the world has been changed, and with it a change has come over the Church.

The Evangelical Church of to-day, in England and America, feels called to foreign fields; a weight of responsibility is felt resting upon her conscience; she realizes that the river of salvation, carrying life to all, has its fountain in Zion, and that upon her rests the duty of keeping clear the channels leading from thence to the ends of the earth.

This changed feeling greatly modifies the experience of those called to the field to-

day. There is but little direct opposition to-day, and the drawings of the Spirit, together with favoring provinces, might naturally carry the missionary to his duty.

The strength of the direct internal impression from God may be diminished according as the indirect external providences become greater.

Missionary work will be laid upon the heart of the consecrated Christian the more he learns of the need, and intelligence from benighted countries to-day needs not to wait on sluggish steamers or tedious railroads. By the firesides of our comfortable homes we may read of sufferings afar off, even before the morning sun, which looked upon those sufferings, arises on the horizon of our Gospel-enlightened land. In a moment we may glance at the telegraphic reports, and if we have the mind that was in Christ we at once feel prompted to relieve their needs by going or sending.

Are not these reports Divine calls? Are they not Macedonian cries coming up from many lands? Loud and bitter wails are heard about us every day; we cannot afford to stifle conscience or steel our hearts.

The telegraphic instrument may lose its sensitiveness to the electric flash; the paper may fail to receive the impress of calls for help, but our hearts should never be so dead as to cease responding to the electric thrill of God's voice in us, nor so insensitive as not to receive the impressions of the Holy Spirit. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

MERSINE, ASIA MINOR.—Miss E. M. Sterrett arrived at Mersine on Sabbath, 16th of September, weary with her long journey, but in other respects well. After a brief visit to Guzne, where she remained only one day, she began to prepare for school work. Her associate, Miss Jennie B. Dodds, was expected to return from Suadia on the 25th of September, and the schools are once more in active operation with good prospects of a successful year.

CYPRUS.—Rev. Mr. Dodds, of the Mersine Mission, intends to visit the Island this Fall, remaining there for a month or two, that he may, as carefully as possible, look over the whole field. Under his direction our licentiate, M. Daoud Saade, will travel for a time, visiting the villages and preaching wherever he can find an audience.

LATAKIA, SYRIA.—The following paragraph from Rev. James S. Stewart states briefly, yet very clearly, the present outlook for missionary work in this field:

We have great reason to thank God that He has enabled us to improve and enlarge our premises, and to enter upon the occupancy of a new and expensive building as a missionary dwelling and boarding school. At other points it is impossible to get permission to make necessary repairs to Mission buildings, but while we have been annoyed a great deal, we have not been hindered. Our mountain schools are still closed, and there seems to be no present prospect of reopening them, but we are enabled still to

visit the villages and preach to them the Gospel. There is much more freedom from fear amongst the people than formerly, and rather more interest manifested in hearing the word of God. It seems that in our district the change has already set in for the better. Oh, for more faith to attempt great things for God, and to realize that capacity and opportunity are really to be looked upon as a call to effort and a promise of success!

EGYPT.—The Rev. A. Watson, D. D., of Cairo, writes to the *Star in the East* as follows:

Early in February this year the Presbytery of Egypt met in Nakhaleh, which is a small town about fifteen miles south of Assiout. The members numbered forty, of whom fifteen were native pastors, twelve native elders, and the rest were American missionaries. The native members, whether pastors or elders, have the same rights in Presbytery as the foreign missionaries, and up to the present time have proved themselves worthy of them. The meetings continued for six days and evenings, at which a great variety of business was transacted, some ecclesiastical, some financial, and some educational, the evenings being spent for the most part in conference and prayer. As much unanimity was manifested as is generally found in such meetings at home, and happily no questions were decided on the lines of nationality. All seemed pleased with the results of the sessions. Four young men who had finished the prescribed course of study in theology, were licensed, and two calls from congregations were presented to native

workers under the care of Presbytery. I could not help recall the time when the Presbytery first met in Nakhaleh in 1871 with only three members present, and ordained and installed the pastor, who still retains his charge, though he has become entirely blind. Then there was only one native minister ordained; now there are sixteen, while three have finished their work on earth, and joined the general assembly above. Then there were only seventeen organized congregations; now there are thirty-two. Then there were 494 church members in all the valley; now there are about 4,000. Then there were seventy-five members in the Nakhaleh Church; now there are over 200. Then there were about 700 Sabbath-school scholars; now there are over 5,500. These, and other facts and figures, make us thankful for the Lord's blessing in the past, and encourage us for the future. We are grateful, too, to the Bible Lands Missions' Aid Society for its help, and hope you will remember us still, and bid us Godspeed.

NEW HEBRIDES.—*Quarterly Jottings* reports the substance of an address that Dr. John G. Paton delivered at Mildmay Conference Hall, London, on the eve of his departure from Britain. We clip the following paragraphs from this address:

Eight young chiefs on the Island of Malo embraced the Gospel there under the teaching of the missionary. They are being prepared to be teachers and preachers of the Gospel among their own people. They have suffered much persecution, but they have a loving Saviour with them, and the everlasting arms are around them. God has saved the whole eight, according to our last information, and not only has

He saved them, but they are growing in knowledge, in firmness, and in devotion to Jesus Christ. The heathen cursed them in the name of their gods, took away their wives, and deprived them of their plantations. These eight were chiefs of the highest rank, yet they have given up all for Christ. They have been degraded in their tribes, and every indignity by which it was possible to insult them has been heaped upon them, yet they remain calm and unmoved. One of them, who embraced the Gospel lately, got a little money together in the colonies, and when about to return to the island with the missionary, said, "I want something to take back with me." The missionary wondered and asked what it might be. "Wait till we get to Sydney." When they reached there the missionary said, "Well, what is it you want?" "A good big box of American kerosene and a good lamp in which to burn it." When asked why he wanted it, he said, "Many of the young people on my island say they are frightened because of the persecution we have gone through, so they are afraid to come by day to hear about Jesus, but if I can get a good lamp I can gather them together while their enemies are sleeping, and thus I can work for Jesus, in teaching them to know and love His holy name." Dear young friend, what are you doing for Jesus in comparison with that?

We have now 15,000 worshipers of God on that group, who have now the Holy Bible in their own tongue. We have no doubts there about its complete *Inspiration*, and I say to the young men and young women of London let no man, no matter how great his learning or his natural powers may be, shake the faith of any

soul of you in the inspiration of that holy book. It is God's chart, our infallible guide. All else may fail, but the Bible never has failed, and we shall be judged by it in the great day of account. We have now the Bible translated, printed and read in sixteen of the new languages on that group. The natives have paid for it all themselves. Ten shillings has to be paid for every leaf of the Bible we print in any of those languages, yet the poor natives begin to work from the time they are converted in order to get, by-and-by, a complete Bible, God's Holy Word in their own language.

We have now 200 of those very cannibals trained up as teachers and preachers of the Gospel, among whom are three sons of the murderer of Gordon.

I leave to-morrow morning by the "Oruba," and, after being a short time in Australia, shall return to Aniwa, the island where God enabled me to live until I saw every native on that island an avowed worshiper of the true God. I have been away four years since my last visit. The best proof of native sincerity is that our missionaries write me, there has been no falling away since my departure, but the people themselves carry on the work with good results. I intend to stay for a while in Aniwa, then, if I cannot get a missionary for the 6,000 people on the west side of Tanna, I am intending, with a few converts from Aniwa, to go amongst the 6,000 cannibals, and, if possible, lay the foundations of God's work there, so that ere long I trust they may have, at least, a knowledge of Christ, and be able to look to Him for salvation. If we cannot get young men to go with us among the heathen we must do what we can. By your prayers, your sym-

pathy and your help, I trust the day is not far distant when every island of the New Hebrides shall have at least one worker to direct its inhabitants to Jesus and his salvation.

AFRICA.—The sixty-ninth report of the *Societe des Missions Evangeliques* tells of Mission work in these fields. Its primary and principal Mission field is amongst the Lessoutos of South Africa, where there is a native church, numbering 8,907 communicants, grouped around 11 principal stations, at which 24 European agents are laboring. There is also in Africa the Zambesi Mission, at the head of which is the well-known M. Coillard, with four other European agents at his side. The work in this field has passed thorough some severe crises during the past year, but the dark clouds have broken, and the prospects are correspondingly brighter. On the Congo the Society has within the last two years taken over two stations from the Presbyterian Church of America (North) and supports four agents there. Another little band of five missionaries is at work in Senegal.

MORAVIAN MISSIONS.—During the past year the Missionary Society of the Unity of Brethren has obtained from the King of Saxony a charter of incorporation. Its world-wide work is carried on in 21 "provinces," having 122 principal stations, staffed by 213 brethren and 184 sisters in all, five more than last year. During the past year four missionaries have died, and 33 have been called to service. The total number of communicants in the Mission field is 32,288, and the total Christian community under the care of the missionaries is 93,246, being 1,402 more than in last year.

AT HOME.

THE "MISSION OF THE COVENANT TO ISRAEL" is progressing as fast as can be reasonably expected. The young people of the three Covenanter congregations of this city are doing good work. About forty have offered their services, nearly two-thirds of the number belonging to this church. Our missionary, Mr. Greenberg, and his wife, are faithfully conducting the meetings at all the appointed hours. Some of the services are attended by a good number of Israelites. The Sabbath-school is assuming an important place in the work, from thirty to fifty being in attendance. The dispensary has been established, Drs. A. Caldwell, S. Badeer and S. A. S. Metheny, having kindly consented to give their services to this department of the Mission.—*The Visitor*.

SOUTHERN HIGHLANDS.—In the November number of the *American Missionary*, Secretary C. J. Ryder writes of Christian Endeavor among the Southern Highlanders:

During the past year very much interest has been developed in our Mountain work along the lines of the Christian Endeavor movement. The general missionary for the mountains had organized a large number of Endeavor Societies, and his work has been enthusiastically received and very successful. The Endeavor movement, both in its essential principles and in its methods, exactly meets the needs of pioneer work among these interesting mountain people. The fundamental principle is that of Christian activity, and not simply Christian enjoyment. The methods, in the complete list of officers and the appointments of different committees whose

business it is to project the work along various lines, tend to make permanent the work which is inaugurated at different centers.

Nor is the Junior Endeavor wanting in this great mountain field. In a recent letter coming from one of our faithful missionary teachers in the very heart of this mountain region we have the following interesting picture of the Junior Endeavor work:

"I wish you could have attended our beautiful Junior meeting. We reported work done 'for Jesus' through the summer, and my eyes filled with tears at the simple, earnest words, how they had been patient and loving, 'toted' wood, water and washing, etc. One beautiful Christian girl spoke many times to tell or add to the words of others, 'Yes, Clarence and Annie did their work so willingly.' 'Roy was the patientest boy when sick.' Della had had little Junior meetings at home, and then the work she had done, 'I talked with father and mother about being Christians, I tried to help all I could in the Junior meetings. I prayed and read my Bible every day.'"

"We see great advancement, because of the earnest summer work done by the friends here. It is such a joy to be back at work, and to be welcomed by the loving children. I am quite an 'old settler' now."

STERLING, KAN.—Resolutions adopted by L. M. S., of Sterling, Kansas:

Whereas, Miss Mary F. Benn, a most useful and worthy member of this society, a secretary for a number of years and the founder and leader of our Mission Band, has removed from our bounds to another part of the Church,

We therefore desire to express our heartfelt appreciation of her services, her untiring devotion, her self-sacrificing spirit, her whole-souled consecration to her and our Lord and Redeemer, and the inestimable value of her labors among us, and our prayer, that wherever she goes, she may ever have the same spirit of her Lord and Master, and be blessed in His service.

AVA ALLEN,
BELLE HUSTON,
Committee.

IN MEMORIAM.—We, the members of the Y. P. S. C. E., of the First Reformed Presbyterian Congregation of Boston, in submitting to the sad and impressive Providence of God, in the death of Annie Keep Maclam, testify to her purity, gentleness, and uprightness of character.

Although her life was comparatively short, ending at an age when the most of us are but beginning to form our ambitions for the future. We will always hold her in memory as one whose life was complete,

saintly in its proportions, and surpassingly spiritual in its attainments. From her singular patience and resignation in suffering and her heroic courage in death, we take new inspiration to achieve the highest possibilities in the health and vigor of our youth. On this occasion, as the highest tribute to her Christ-like life, we as Christian Endeavorers consecrate ourselves more unselfishly to the service of Him who came into the world, not to be ministered unto, but to minister. We extend to the sorrowing members of her family our deepest sympathy, and mourn with them for one whom we have lost as well as they. Yet we rejoice with them in the hope of the life which is to come, when there shall be no more death, neither sorrow, and God shall wipe away all tears from our eyes.

G. A. CALDERWOOD,
MARTHA A. MUNROE,
J. D. GRAHAM,
Committee.

Boston, Mass., Sept. 30, 1894.

MONOGRAPHS.

THE WIGTOWN MARTYRS.

James Renwick, in one of his letters written during "the killing time," thus speaks: "Now, Right Honorable, as to the news here, know, that the Lord is still increasing His people in number and spiritual strength, and many a sacrifice He is taking off their hands, for there are not many days wherein His truths are not sealed with blood, and that in all places, so that I think, within a little, there shall not be a

moss or a mountain in the west of Scotland which shall not be flowered with martyrs."

The boy martyr was not mistaken. Ere he sealed his testimony with his blood the uplands of the southwest of Scotland were "flowered with martyrs." And to-day, in Galloway, from the River Ken to the Brig of Glenapp, every glen has its memories, every corrie has its inheritance from the past—memories that bring us into touch with noble men and women whose deeds

for God and native land can never be forgotten.

"Wide sweeps of purple heather
Robe the broad upland's breast,
'Tis the imperial winding sheet
Of martyrs laid to rest."

Away in the distance you see a gray granite pillar rear its slender head towards heaven; now and again you come upon a humbler moss-covered stone. These are memorials of men and women to whom truth was dearer than life, and God's glory the supreme end of their being. It may be also that your foot touches the heath-covered grave—unmarked by, and unknown to man, but not forgotten of God—of more than one of these slain witnesses. Who can tell? I never tramp over the becks and fells of Galloway without thinking how many graves are there, of which man knows nothing, but of which God knows everything. Oftener than we think was the heather dyed with martyr's blood. There are more graves than we dream of among our hills and dales. So it shall be seen when the King comes to receive His own. Then shall be the harvest from moor and hillside and glen.

In a recently published work, by an author who is doing much to revive the old-time memories of Galloway, we have this picture. A grandchild asks his gray-haired grandsire, "But why did the martyrs not go to the kirk the King wanted them to?"

"The old man rose, strong now on his feet, the fire in his eye, his natural force not abated. He pointed north to where on Auchenreoch Muir the slender shaft of the martyrs' monument gleamed white among the darker heather—south, to where on Kirkconnel hillside, Grier, of Lagg, found

six living men and left six corpses—west, towards Wigtown Bay, where the tide drowned two of the bravest of women, tied like dogs to a stake—east, to the kirkyards of Balweary and Nether Dullarg, where, under the trees, the martyrs of Scotland lie thick as gowans on the lea. The fire of the Lord was in his eye.

"'Dinna forget, David Oliphant,' he said, his voice high and solemn, as in a chant, 'that these all died for Christ's cause and covenant. They were murdered because they worshiped God according to their conscience. Remember, boy, till the day of your death, that among these men were your forebears, and forget not also who they were that slew them!'

"And after 20 years the late scholar of St. Magnus remembered."

But our chief business in this paper is to review the martyr memories of Wigtown, the county town of Western Galloway. On the morning of the 11th of May, 1685, two women were sitting together in the jail of that town. They were both named Margaret. One Margaret M'Lauchlan, a widow, almost threescore and ten, the other Margaret Wilson, a maiden, scarce 18. Like common malefactors they had been cast into that place, their only fault, their nonconformity and refusing to take the wicked oath then imposed by the oppressors of the Covenanters. Their persecuting oppressors had lost all sense of feeling and justice, and were now waging their war of extermination even against women and children.

And this bright May morning was the morning on which these defenseless women were to be led forth to meet a cruel death. They had been tried and condemned by a court consisting of Grier, laird of Lagg;

Col. David Graham, sheriff; Major Windram, Captain Strachan, and Provost Cultrain. And now two of their judges, the Provost and Major Windram, led them out to execution. Many were the expressions of sorrow and sympathy from those who followed them on this melancholy journey. Yet the two Margarets walked along as calmly as if it was a Sabbath morn, and they were on their way to the kirk. And the younger woman supported her companion's failing steps—golden locks mingling with the silver, both soon to wear the martyr's crown of glory.

When they reached the shore of the bay near the mouth of the Bladenoch, a free pardon was offered to each of the prisoners on condition that they would take an oath to abjure all connection with the Covenant folk. But this they steadily refused. So they took the elder Margaret and bound her to a stake, set far out into the water, so that the waves had already risen to her knees, thinking thereby to intimidate her younger companion. And before she was led away, the maiden embraced and kissed her, praying God to be with her, according to His gracious promise, and adding as a parting benediction the words, "Be thou faithful unto death and I will give thee a crown of life."

She was then herself tied to a stake, and in such a way that she was compelled to witness the death struggles of her companion. But the youthful Margaret was in no wise daunted, and sang in a clear loud voice part of the twenty-fifth Psalm:—

"To Thee I lift my soul,
Oh God, I trust in Thee.
My God, let me not be ashamed,
Nor foes triumph o'er me."

As she paused in her song, a woman's voice arose with an exceeding bitter cry.

"Oh Margaret, my bonnie, bonnie Margaret, gi'e in, gi'e in, my bairnie, dinna droon. Gi'e in, an' tak' the oath."

"Whist, mither dear," replied the girl, "dinna ye kin that if we be dead with Christ, we shall also live with Him? If we suffer, we shall also reign with Him."

Then another cried—

"Margaret, can ye no jist say, 'God save the King?'"

What a thrill ran through the young martyr at the sound of that manly voice, but after a moment's struggle with the ties of earthly love, she answered in a low but firm voice—

"God save him if he will, for it is his salvation I desire."

Then they cried out, "She hath said, 'God save the King,' let her go, Major Windram."

He, however, was not satisfied, and coming near he offered her the Oath of Abjuration, charging her instantly to swear it, or die. Most deliberately she refused, saying, "I will not; I am one of Christ's children, let me go." So she was thrust down into the water, and Scotland's maiden martyr went to join the soul of her who had gone before, and "the souls of those who were slain for the Word of God, and the testimony which they held."

" 'Tis done!

And o'er the martyr's head the waters run,
The heedless soldiers hasten on their way;
And still the moon shines down with tranquil ray,

Like some bright witness stationed in the sky
To mark the spot where faithful martyrs lie;
For precious in Thy sight, O Saviour God,
Is Thy saints' death, and hallowed is the lea,

Nor hallowed less the waves — the rushing stream—

Where rests the body Thou shalt yet redeem
From its corruption."

Of the deed Wodrow says that "history scarce affords a parallel to this in all its circumstances;" and the younger M'Crie declares that "every feeling of humanity rises up to execrate an administration which could have recourse to such gratuitous cruelties in support of its authority." And as if ashamed of the deed, there have not been wanting some to deny and others to extenuate it. Prominent in this direction was the effort of Mark Napier, sheriff of Dumfriesshire and Galloway, when, in 1866, he published a pamphlet on the subject, in which he sought to discredit Wodrow's statements, and show that the executions never really took place. The appearance of this pamphlet gave rise to a lively controversy in which eminent authorities brought forth such an amount of testimony in confirmation of the generally accepted narrative, as placed its authenticity beyond all question. And, indeed, a hundred writers may try to write away that sad blot on Episcopacy, but they cannot write it out of the book of God's remembrance.

As to the memorials of "The Drowned Women of Wigtown." In the old churchyard of Wigtown there are two gravestones. When they were erected does not appear, but from their style in the lettering it is almost certain that they were put up shortly after the Revolution. The largest of the two stones is that erected to the memory of the Maiden Martyr. It is a flat stone resting on four low corner pillars—"a thruch-stane." The inscription on it is as follows:

HERE LIES MARGARET WILLSON
DOUGHTER OF GILBERT WILLSON
GLENVERNOCH WHO WAS
DROWNED ANNO 1685
AGED 18

LET EARTH AND STONE STILL WITNESS BEARE
THEIR LYES A VIRGINE MARTYR HERE
MURTHUR'D FOR OWNING CHRIST SUPREME
HEAD OF HIS CHURCH AND NO MORE CRIME
BUT NOT ABJURING PRESBYTARY,
AND HER NOT OWNING PRELACY
THEY HER CONDEMN'D BY UNJUST LAW
OF HEAVEN NOR HELL THEY STOOD IN AW
WITHIN THE SEA TY'D WA STAKE
SHE SUFFERED FOR CHRIS! JESUS SAKE
THE ACTORS OF THE CRUEL CRIME
WAS LAGG, STRACHAN, WINRAM, AND GRAME
NEITHER YOUNG YEARS, NOR YET OLD AGE
COULD STOP THE FURY OF THEIR RAGE.

A little boy, bending over this grave-stone, and pointing to the scarcely legible inscription, said, with a child-like reverence in his features, "Look! she was but a lassie, yet she dei't for the Covenant." Quite near to the young sufferer's memorial stone is that erected to her aged companion. It is a small upright one, with carved top and volutes at the corners—one being now broken. Along the carved top the words ME MENTO MORI are cut, and on the face of the stone is the inscription:

HERE LIES MARGARET LUCHLANE
WHO WAS BY UNJUST LAW SENTENCED
TO DYE BY LAGG STRACHAIN WINRAM
AND GRAME, AND TYED TO A STAKE WITH-
-IN THE FLOOD FOR HER

(Continued on other side of stone.)

ADHERENCE TO SCOTLAND'S REFORMATION
COVENANTS NATIONAL AND SOLEMN LEAGUE
AGED 63. 1685.

SURNAMED GRIMER.

Leaving the martyrs' graves, and proceeding to the east side of the new parish church, the locality in which the women were drowned lies full in view. The water of Bladenoch, at the time of their drowning, ran a more northerly course than it does at present in crossing the sands of Wigtown Bay. And beyond a cattle creep on the Wigtown Railway, which runs along the foot of the brae on which the church stands, it is easy to trace the old water-worn river bank. The flat appearance of the sand, interlaced with little ruts, filled with the tide long before the whole expanse is covered, enables us to see at once how

the older woman could be placed further in the water than the younger, and how, from the elevated bank of the river, the younger one could be raised out of the water, and put down again when she failed to cry "God save the King."

We have heard and read so much about the women drowned in Wigtown Bay that we forget the fact that there were men who suffered unto death also at Wigtown, in the same year, 1685. In the old churchyard there is a third stone—a plain, upright slab—incribed as follows:

ME MENTO MORI.

HERE LYSE WILLIAM JOHNSTON JOHN
MILROY GEORGE WALKER, WHO WAS WITH-
OUT JUSTICE OF LAW HANGED BY MAJOR
WINRAM FOR THEIR ADHERENCE TO SCOT-
LAND'S REFORMATION COVENANTS NATION-
AL AND SOLAM LEAGUE
1685

These men all belonged to the parish of Penninghame. Having been taken prisoners, they were brought to Wigtown, and not answering satisfactorily the questions put to them by Windram, particularly refusing to attend the ministry of the curate, they were, without trial, the next day taken out and executed.

On the highest point of the hill on which Wigtown stands—the Windy Hill—there is a lofty and graceful obelisk, with a cinerary urn at the top. This monument was erected in 1858, to the memory of the two women, and of the noble army of martyrs in Galloway and other parts of Scotland. Inscriptions on it tell the purpose of its erection, and repeat the stories of the sufferings and deaths already referred to.

Ten years before the completion of this monument, Dr. William Symington, of the

Reformed Presbyterian Church, Stranraer, afterwards of Glasgow, preached a sermon in aid of funds for its erection, in the course of which he made the following remarks—remarks that aptly describe our gatherings still at the graves of the martyrs:

"Let not our object be mistaken. It is not by any means to canonize the sufferers or to imitate the Church of Rome by cherishing a superstitious and undue veneration for departed saints. Our object is to draw attention to the principles rather than the persons of the martyrs. And this we propose to do by commemorating their noble deeds and sufferings. We affect to tell the simple tale of their martyrdom, and to renew those touching memorials which are fading into a state of decay and obliteration by the lapse of time. The principle upon which we act we regard as distinctly recognized in the approved example of saints, the statements of the Holy Writ, and the procedure of God Himself."

Now, after all this it may be asked why it was that two women were prepared, for the crown and the glory of their Lord and Master, to be drowned in Wigtown Bay rather than say "God Save the King." It was not the matter of the King's salvation that was in question. For that they would willingly pray. That, if the Lord willed, they earnestly desired. But the meaning of the expression was well known on both sides. It was well known to the persecuted. It was a demand on the part of the persecutors for an acknowledgment of the right of that usurped authority which robbed Christ of His glory, took away from His Church her blood-bought liberties, and filled the land with the blood

of His saints. Viewed thus, the martyrs could not accept the formula such words conveyed. Had they done so, they would have been giving their sanction to all the wickedness, and cruelty, and impiety that flowed from the usurped authority against which it was at once their right and duty to protest. In this light, then, these helpless women were bearing witness, at the cost of their lives, to great principles unseparably connected with the glory of God and the salvation of men—principles which are yet destined to shed their blessed influence over all the earth. “Men shall be blessed in Him! all nations shall call Him blessed.”

(REV.) JOHN MARTIN.

Stranraer, Scotland.

A BRIEF SKETCH OF THE L. M. S. OF MORNING SUN DURING THE FIFTEEN YEARS OF ITS ORGAN- IZATION.

In looking back over the way in which the Lord has led us, I will speak first of our organization, officers and membership.

After due notice had been given of the purpose to organize a Missionary Society, a meeting was held in the church June 27th, 1879. By request our pastor presided, and a permanent organization was effected. Officers were elected, and a committee was appointed to draft a constitution and by-laws.

During the time of our organization we have had five presidents, six vice-presidents, three recording and four corresponding secretaries and three treasurers.

We were organized with fifteen members, but our number soon increased to twenty-five. In fifteen years fifty-seven active and two honorary members have been added to

the original fifteen, making in all seventy-three members. Eight of our number have been called away by death and twenty-eight names by request have been erased from our roll. With very few exceptions those who have left our Society have become active members in other societies.

The amount of money raised during these fifteen years has been nearly seventeen hundred dollars. Of this sum about twenty dollars has been used in stationery and literature, eighty-four dollars for church repairs and about one hundred dollars for Home Mission work. Clothing has been provided for a number of needy persons, and a Bible Reader has been employed in connection with the Society for a number of years. The balance has been given impartially to the various Missions of the church. Fairs, festivals, etc., have never been resorted to as a means of raising money.

Our pastor and others assisted in our early years when we were weak and needed help, not only by words of encouragement but by generous donations. Of late years, although we never refuse a donation, we have asked no aid from non-members, and our money has been largely raised by monthly dues and the voluntary contributions of our own members.

As soon as we were fairly organized, we raised money and made three quilts and a box of clothing for the Foreign Mission, and, I think, almost every year since, we have sent either a box or a barrel of supplies to some one of the Missions. In this way we have tried to lighten the burdens of the workers in the field.

In looking back, perhaps some of us may be inclined to feel discouraged because we are not doing as much active

work as in former years, but when we reflect that our prayer meeting and Mission Sabbath-school was providentially closed we felt that there was not the work now required of us. We know that even now there is much quiet work being done by some of our members, and we should thank God and take courage. We have certainly many causes of thankfulness. During the fifteen years only one of our regular meetings has been omitted. The peace and harmony which has always characterized our meetings is a great cause of thankfulness. We have been kept from the petty strifes and jealousies which sometimes mar the peace of similar societies. Our joining together in prayer and praise, reading God's word, uniting in work, our social and literary exercises have drawn our hearts in love, I trust, to God and to one another.

Having glanced backward we remember that eight of those who were active members have been called from time to eternity, we realize that now is the only time of which any of us is sure. Let us go forward with renewed diligence, each doing the work set before us, and may we all receive the high encomium: she has done what she could, and the welcome: well done, good and faithful servant; enter thou into the joy of thy Lord.

(MISS) MARTHA CANON.

THE STORY OF A HEBREW NEW TESTAMENT.

A pastor in Kurland was one day led to visit a Jewish family reduced by poverty to the greatest straits. The father, eighty-two years of age, lay ill on a straw bed and covered with rags, while the other members of the family were in a wretched condition from hunger. The old man list-

ened patiently for about an hour to the recital of comforting promises from the Old Testament, and then, deeply moved, said: "These are beautiful words from the Old Testament which you repeat to me, an aged Jew, but I know a medicine which not only supplies comfort, but heals wounds—the blood of Jesus Christ, His Son, cleanses us from sin." Asked to account for his knowledge of the truth, the old man drew forth from the straw on which he lay a much-used copy of the Hebrew New Testament. Two years before, when traveling with his son to Riga, he had stayed overnight in the hayloft of a wayside inn. There he found the book, which had been left by a Hebrew sojourner, and as it was of use to no one, had been allowed to take it with him. Through reading it his son was converted, and died in the hope of the Gospel and the whole house rejoiced in the truth.

UNNECESSARY DESPONDENCY.

Missionaries should not be down-hearted if their labors are not crowned by immediate visible success. Nothing is more remarkable in missionary annals than the uncertainty of results. "I planted, Apollos watered, but God gave the increase." We read in the biographies of missionaries how in some cases a harvest suddenly sprang up and then all faded away. In other cases no harvest at all appeared in the lifetime of the laborious founder; but soon after his departure there has come a change, and his successor has entered into his labors. To few has it been conceded to do what is recorded on the tombstone of a missionary in one of the islands of Polynesia: "When he came there were no Christians; when he left there were no

heathen." After all, if the missionary has preached the Gospel faithfully and intelligently, as far as he is concerned his work is done.

There is a streak of egoism underlying this despondency; if he recognized himself as only a cog-wheel in the great machine of evangelization, he would be satisfied that he had done his best, and no one can do more. Public opinion is, in every field of human life, unjust; certain men and women are unduly puffed up, while the silent laborer, faithful to the end, leaves no name behind him. What matters? His works will follow him.—*Dr. R. N. Cust.*

A MAGICAL MIRROR.

A writer in a recent magazine told the story of a poor seamstress who, whenever a flower was given her, set it before her looking-glass, and thus had two flowers equally beautiful. "One is fortunate to have the sort of temperament in which is fitted a magic mirror," said this writer.

Every one has such a mirror who has the grace of *gratitude*. We all know, and have often said, that a thing is doubly prized by us which comes from a beloved friend. And so to him who loves God, and who recognizes everything he has as a gift from this dear Friend, all values are doubled. The meanest acquisition has a new worth as being given by God. All that such a one has is like the young girl's rose before the mirror, twice as beautiful, twice as satisfying, because it came from the hand of the Heavenly Father.

Some of us have very little; but that little, with the sense of His love, has an indescribable power to satisfy. Some of us have much, and to such the love of God so

multiplies it that they feel impelled to share largely, most largely, with those who have but little. Such is the power of that magical mirror *gratitude* that the poorest feels rich, and the richest has a wealth beside which his possessions lose value except as they can be used to honor the divine Friend in his children. "All this, and Christ too!" exclaimed the widow over the bowl of boiled potatoes. "All this, and Christ too!" The millionaire can say no more.

Without this magical mirror of gratitude to God all possessions lose their worth. The richest man who has only his wealth feels so poor that he must strain every nerve to increase it. He cannot afford to give much away, for what he gives leaves an empty place in his coffers. And the poor man is poor indeed, with no magical mirror to double his possessions. There is no richer heart than his who, over the most meagre provision, can look up into the face of a divine Father and gratefully exclaim, "All this, and Christ too!"—*American Messenger.*

SULEYMAN.

We have at different times mentioned Suleyman, a boy who was for some time in our schools in Tarsus and in Mersine. For four years he has been teaching at his own charges away down in the Jibely district, south of Latakia. He gets no salary; the people pay him something, but not enough to live on, but in the summers he used to work in the cotton and lay up for winter. He has also some property belonging to his father.

Last year he did not come, but early this month he made us a visit. He has still been going on with his school, but

this summer he saw an officer coming in the direction of his school. He told the children to sit still and not seem afraid, as perhaps the officer was only passing by. But he came in and demanded of him what authority he had to teach, and who sent him. He said no one had sent him but Christ. The officer then asked him what his religion was, and he told him that he was a Christian. "But what were you originally?" the officer asked. "I was an Ansairie," he said. "What is your name?" said the officer. "Now" Suleyman said, "I thought if I tell him my name they will send me to the army, then I thought, what of it? I will tell the truth." The officer then threatened to take him to the Gover-

nor of Jibely. "Very well," he said, "take me." The man, however, contented himself with beating him severely and extorting from him all the money he could raise.

He seems quite determined to go on with the work. He only stayed one night and part of a day with us. Poor Suleyman, with very little education, is serving his own country and people much better than many of his more enlightened brethren, who take whatever light they have off to America, to better their worldly condition. Yet who can blame anyone for trying to escape this yoke?

MARY E. METHENY.

Mersine, Asia Minor.

EDITORIAL NOTES.

—At the fall meeting of the New York Presbytery, in Newburgh, N. Y., Tuesday, Oct. 30th, Rev. James Kennedy, D. D., of Fourth New York, tendered his resignation after a successful pastorate of twenty-four years, and after having been actively engaged for more than half a century in the work of the Gospel ministry. Dr. Kennedy said that he was acting after mature deliberation, and offered his resignation, not that he might be free from ministerial work, but because he believed that the interests of the congregation demanded a younger man to discharge the duties of the pastorate. One of the elders, Mr. Robert McAfee, then read a paper which had been unanimously adopted by the congregation a few days previous, in which strong testimony was borne to the

"fidelity and acceptability" with which Dr. Kennedy had served them as pastor for so many years. The commissioner also referred to the remarkable growth of the congregation during that time from a nucleus of a little over sixty members to between four and five hundred, gathered largely out of the world.

The following resolution was placed on the Minutes of Presbytery:

"While we accept the resignation of Rev. Dr. James Kennedy, of Fourth New York, we place on record our high appreciation of his worth. A thoroughly consecrated disciple of Christ, an able minister of the New Testament, a tender-hearted and watchful pastor, an efficient evangelist and a loyal Covenanter, we commend him, in his retirement from active

ministerial work, to the covenant care of the exalted Redeemer and Head of the Church."

We are glad to know that this beloved father in the ministry will continue to preach as opportunity offers. And our readers may expect to hear him again on missionary themes through the columns of this Journal.

—We very cheerfully put our columns at the service of Dr. Kerr, of Glasgow, in the interest of the convention of Reformed Presbyterian Churches, to be held in Scotland, from June 28 to July 3, 1896. The following summary is published at his request :

The proposal to hold a convention of Covenanting Churches in Scotland in 1896, has been heartily approved by the Reformed Presbyterian Synods of America, Ireland and Scotland. The objects of the gathering embrace the great Scriptural doctrines of the Scottish Reformations, and the three churches are at present specially called and fitted to make these doctrines more widely known, and exhibit their applications to the great vital questions of the age. The convention will extend over several days. On the last Saturday of June, the members will take part in the inauguration of the monument to John Howie, of Lochgrin, who in the *Scot's Worthies*, and otherwise has immortalized the memories of the Covenanting heroes. On Sabbath there will be special services at a large number of places of lasting historic interest in the Covenanting struggle. On Tuesday, Wednesday and Thursday, there will be meetings in Glasgow at which papers will be read and addresses delivered by ministers and others on the doctrines and principles of

the Covenanted Reformation, and the law of Christ fearlessly applied to the existing condition in the churches and nations. On Friday the members of convention will visit Edinburgh, Grayfriars, the Grass-market, Martyr's Monument, the Castle, Holyrood, etc. And it is also proposed to have an exhibition of memorials of Covenanting times, as Covenanters' Bibles, flags, drums, swords, etc., originals of the National Covenant, and Solemn League and Covenant, etc. The whole movement will be unprecedented in the history of the Church since the Reformation, and the Executive earnestly entreats every Covenanter to use every effort to secure for it the greatest success. The completed programme will be ready immediately, and all members and friends of the Church who desire specially printed copies of it, will obtain it and the other circulars to be issued, by applying to the chairman of the Executive. An illustration of Grayfriars Churchyard, Edinburgh, showing the Martyr's Monument, the old gate into the Grass-market, and the Castle beyond will accompany these circulars. Address, Rev. James Kerr, 19 Queen Square, Glasgow.

We expect to publish in successive issues such articles on spots of martyr interest as Dr. Kerr will send to this office. One appears this month on p. 232. These articles cannot fail to awaken fresh interest in the principles for which our witnessing forefathers faithfully contended, principles that lie at the very foundation of true missionary work.

—Mr. J. A. McIntyre, of Mankato, Kan., writing us recently on business, referred in his letter to a visit that our missionary, Miss Maggie B. Edgar, had made last

month to the Holmwood congregation. On the evening of October 12th she addressed "a full house of very attentive hearers, many of whom had never had the pleasure of meeting a *live* missionary before. She gave a very interesting account of the work in Syria and of the customs of the people, with some of the encouragements and also some of the difficulties. I am sure she created an interest in missionary work which will be of lasting benefit to the congregation, and, perhaps, financially beneficial to the Mission."

—At a special meeting of the Board of Foreign Missions Tuesday, October 23d, it was agreed, after talking over the question of appointing a second missionary to China, that, in view of the disturbed condition of the country, the Board believe it inexpedient to send out missionaries to China at the present time and refer the appointing of an associate for Mr. McBurney to the Synod.

It is hardly necessary, however, to say that as soon as there is peace in China and men are ready to undertake missionary work there, the Board will send out laborers into some part of that empire. In a letter received from Dr. B. C. Henry, of Canton, in September, he has given us much valuable information in regard to suitable locations. The following extract from his letter will enable the friends of the proposed Mission to study the geography of the places from which it is proposed to select a special field of labor:

"There are excellent centers for work in the Kwang Tung province still unoccupied. For example, the district of Heung Shan, between Canton and Macao, the district of

Tak-Hing, on the West River, and the district of Tsang-Shing to the east. Experience has shown that it may take some time to get a place for residence at any point in the interior. If you should decide upon any of these points in the Kwang-Tung province, your missionaries could live in Canton and be studying the language, while negotiations were going on for residence in the interior.

"Next, there is the province of Kwang-Si, as yet without a missionary. It is bound to be opened some time, but when and by whom it is not easy to say. There is one point, Lung-Chow, at the extreme S. W. on the border of Tonquin, where residence could be had without difficulty or delay, but I am not prepared to say that it is a good center for missionary work. I would, however, think it well to make it a starting point from which other and better locations could be secured as the province opens. This seems to me to be the only point where missionaries can at present secure peaceful residence in Kwang-Si, and in my opinion it is well worth trying.

"Then there is the vast province of Yunnan entirely unoccupied except by a few China inland missionaries in the provincial city and at Ta-li-fu. Residence could be secured at the town Mengtsn, where there is a Custom House and a French Consulate, or at the provincial capital and other places. It is remote and difficult of access, but it is a large and most needy field. It borders to the south on the Laos or Shan country, where our Board (Northern Presbyterian) has had such successful work in the past few years, I am inclined to recommend Yunnan as the best field for a new Mission in South China."

—Cyprus is still calling for an ordained minister and a physician to take charge of the work on the Island. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

—We learn from the October Number of *Quarterly Jottings*, that Rev. Frank Paton, M. A., third son of the venerable Missionary to Aniwa, in the New Hebrides, has been formally invited to become Missionary to the West Coast of Tanna, under the auspices of the John L. Paton Mission Fund.

—MISSIONARY LITERATURE.—The Fleming H. Revell Company, New York, 112 Fifth Avenue, and Chicago, 148-150 Madison Street, has sent us the following books:

"Chinese Characteristics," by Arthur H. Smith, for twenty-two years a missionary of the American Board in China; 8vo.; pp. 330. Twelve full-page reproductions of original photographs. Price, \$2.

"Reginald Heber, Scholar and Evangelist," by Arthur Montefiore, author of "David Livingstone, His Labors and His Legacy, etc.," with illustrations from Bishop Heber's sketches and other drawings; pp. 160. Price, 75 cents.

The former is an admirably written volume, full of fresh and startling facts. A keen observer and life-long student of character, the author has drawn a wonderfully vivid and fascinating picture of the Chinese people. The titles to some of the chapters are very suggestive: "*Face, Disregard of Accuracy, Talent for Misunderstanding, Absence of Nerves, Indifference to Comfort and Convenience.*" In his introduction, Mr. Smith tells us that

the book is "of purpose not intended to represent the point of view of a missionary, but that of an observer not consciously prejudiced, who simply reports what he sees. For this reason no reference is made to any characteristic of the Chinese as they may be modified by Christianity. It is not assumed that the Chinese need Christianity at all, but, if it appears that there are grave defects in their character it is a fair question how these defects may be remedied." All who are interested in missionary work among the Chinese in this country and in China, should read "Chinese Characteristics."

As a specimen of the author's style, take the following sentences from the last chapter: "Three mutually inconsistent theories are held in regard to reform in China. First, that it is unnecessary. This is no doubt the view of some of the Chinese themselves, though by no means of all Chinese. It is also the opinion adopted by certain foreigners, who look at China and the Chinese through the mirage of distance. Second, that reform is impossible. This pessimistic conclusion is arrived at by many who have had too much occasion to know the tremendous obstacles which any permanent and real reform must encounter, before it can even be tried. To such persons the thorough reformation of so vast a body as the Chinese people appears to be a task as hopeless as the galvanizing into life of an Egyptian mummy. To us, the second of these views appears only less unreasonable than the first; but, if what has been already said fails to make this evident, nothing that could be here added would be sufficient to do so."

Then, after enumerating the "different

and inharmonious replies " to the question "By what agency is reform in China to be brought about?" he says: "In order to reform China the springs of character must be reached and purified, conscience must be practically enthroned, and no longer imprisoned in its own palace like the long line of Japanese Mikados. It is a truth well stated by one of the leading exponents of modern philosophy, that 'there is no alchemy by which to get golden comfort from leaden instincts.' What China needs is righteousness, and in order to attain it, it is absolutely necessary that she have a knowledge of God and a new conception of man, as well as of the relation of man to God. She needs a new life in every individual soul, in the family and in society. The manifold needs of China we find then to be a single imperative need. It will be met permanently, completely, only by Christian civilization."

The last named volume is one of a series of missionary biographies to which we have often called attention. They deserve a wide circulation, and we cordially commend them to the readers of the **HERALD OF MISSION NEWS**.

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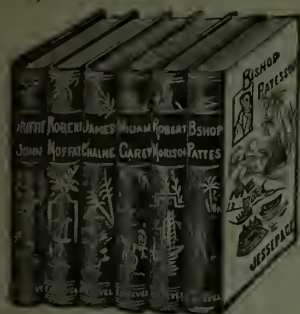
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